



# COMMUNITY SERVICE

## NEWSLETTER SEPT - OCT 1975

COMMUNITY Service, Inc., Yellow Springs, Ohio 45387

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### CSI CONFERENCE REPORT:

Our annual conference on small community economics was held in mid-August in the Antioch Glen here in Yellow Springs. Eighty people attended, some from as far away as New York, filling the Outdoor Education Center's main meeting room.

Helen Zipperlen of the Camphill Community movement keynoted the meeting Friday evening, telling how traditions, religion and people's thoughts and feelings are expressed in economics.

Reports were heard from five intentional communities, focussing on their economics in relation to their societies as a whole. These included communities based on Christian principles and the Rudolph Steiner philosophy, others that grew out of B. F. Skinner's community outline in his book, Walden II, and one based on Synanon. Interest focussed on how small communities can build sound economic bases and how these can relate to the larger society.

In her Saturday evening talk, Kat Kinkade of Eastwind and Twin Oaks laid out the hard facts of life in pioneering Walden II communities. There and else-

where, people are working to achieve economies in which they can support themselves working in the community seeking to overcome reliance on work outside of and unrelated to the community's concerns. Eastwind, in the Ozarks, gets along with a low level of physical comfort and a good deal of outside work in support of its goal of enlarging the community size rapidly from the present 40 to the target of 750 members. Hammock making and other industries will hopefully eliminate dependence on outside, unrelated employment within the year. They have developed a strong sense of equalitarianism. Each member contributes approximately equal input of effort, through a labor credit system of work allocation with a large degree of individual choices of work. The rewards of labor are equally divided among the members.

Antioch's Rick Francaviglia told the conference how the degenerative character of present trends afflicts smaller towns as well as the larger cities, even though many small towns are gaining population. He emphasized the need for vision and wise citizenship to turn the tide into a better way of life for the 7,000 small towns of the nation.

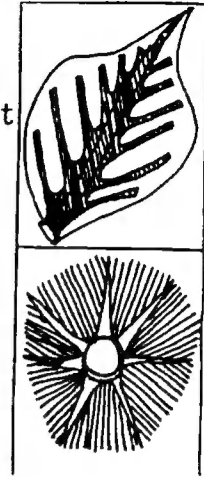
## CONFERENCE CONT:

During the conference the perspective developed of sharing resources and experience and of the need for networks of communication among communities. Through small and large group discussions ran the theme of inter-relatedness of all communities and the need to achieve a larger economic order over the nation that could liberate not only intentional communities but also the whole society from the disintegrative and inhumane patterns that now dominate nationwide economic relationships.

An impressive attending group was that from Logos community, with branches in the Bronx of New York City and the Catskills. Its 21 representatives at the conference told of Logos' focus on chemical abuse rehabilitation in community and on its efforts to establish an economic base independent from public financing. They talked of their skills training and of the emerging vision of a caring society into which they hope their people may be able to move, as they regain mastery over their lives that had fallen apart.

The well-known community of Koinonia, Georgia (there's another Koinonia community outside of Baltimore!) was reported by Ann Zook. Koinonia's inter-racial character, low-income house building program (including radical ferre-concrete designs) and diversified industries for members and neighbors is pioneering in that region. Its pecan products are widely sold in the nation.

Warren Stetzel from Raven Rocks, Ohio, told of the incorporated group of nineteen people who have chosen to use their own money and labor to save more than 800 acres of beautiful woodland from strip mining. It is impressive what people with ideals can do. They don't have to wait for the government. Land can be saved for posterity by folks working together with vision and willingness to serve others and the future. He also told of their underground, front-exposed house-building adventure which is part of the endeavor to save the land, since such houses do not encumber the landscape with conspicuous building.



Aaron Bussey, a founder and member of Twin Oaks-inspired Cedarwood, north-central Virginia, talked about that young community's vocational training program in construction and related work. This is available to both members and to relatively short-term students, so the community has a quality of a school-for-living, which had been pioneered by Ralph Borsodi and others decades earlier. Cedarwood, like Eastwind, is looking for more members, particularly those with trades skills that they would share with others.

Morris Milgram (a trustee of Community Service, Inc. and member of a racially mixed intentional community in Philadelphia), told of the many inter-racial housing projects he has been working on over the past score of years. Partners in Housing, Inc., with James Farmer (formerly of CORE) as chairperson, has built or bought and managed inter-racial projects which now

house thousands of American families. He said he wants these projects to become stronger in aspects of community discussed at the conference.

The conference was one of joy, song, dance and fellowship, as well as of stimulating thinking and discussion. Delicious meals prepared by participants and staff in the beautiful wooded setting of the Outdoor Education Center contributed to making this a memorable weekend for all.

## CAMPBILL



Two  
Campbill  
Villagers.

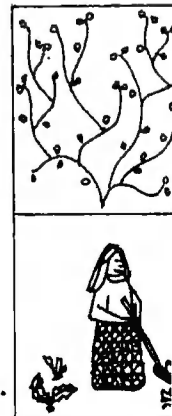
### A REPORT ON CAMPBILL VILLAGES by Helen Zipperlin

Helen Zipperlin from Campbill Village described the evolution of the Campbill Movement. It began in Vienna in the 1930's when Carl Koenig, a pediatrician, gathered a group of young people to study the writings of Rudolph Steiner. The group decided they were a community and with Hitler coming into power also decided

they must flee Austria. They eventually met again in a desolate area of Northeastern Scotland living in a loaned house on virtually nothing. The community felt it could not live to serve only itself and decided to take on the job of educating and serving the mentally retarded as its work. It started out with two couples and a few retarded children.

During World War II, all German speaking males in England were taken to the Isle of Mann and the women of the group were left to carry on for a year. During this time they moved the school to a house in Aberdine, Scotland which a parent offered to let them use. It was called the Rudolph Steiner Home and was very successful. The question arose what do retarded people do when they graduate from the school and are unable to make it in the outside world?

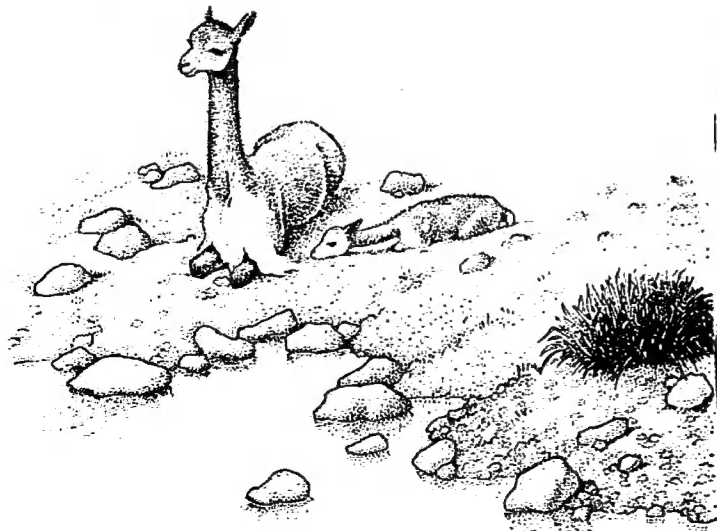
In 1954 Dr. Koenig went to a meeting of parents in London where it was decided to start a home for graduates of the schools for the retarded, thus starting the first Campbill Village. The workers in this village found that the retarded people, each with particular strengths and hardships complementing each other, taught them how to make a human community. Campbill villages spread throughout Europe and South Africa and began in the United States in 1959. Campbill Villages are set up when and where a need is expressed and some kind of support is offered, whether it be some land to start on or a financial base. The staff lives in full community together with their retarded villagers, having no defined boundary between the retarded and non-retarded. The communities raise much of their own food and help support themselves through community industry. The basis of their workshops is teamwork and it is often true



that no one participant in the workshop could make the product by him or herself; with a team effort the end product is a beautiful one. The communities have a respect for the landscape and their buildings are planned to be in harmony with their surroundings.

Helen Zipperlin explained that the community does not "think poor" and goes ahead with needed plans, expecting the need to be met. She said that they are partly depending on the economic principle of "manifestation" where the plan for needed funds is held among the group with no dissension; if they follow their vision and whatever they are guided to do, the money is adequately supplied. A community in Scotland called Findhorn has relied entirely on this principle and is a proof of its success as a thriving town.

There are now three Camphill Villages in the U.S. with plans for many more in the works. The Camphill Movement is supplying a much needed service to retarded citizens as well as forming communities with such a stability and atmosphere that non-retarded people choose to make them their home and life work.



## Community Economics

THE COMMUNITY MOVEMENT AND HUMAN ECONOMICS -- EXTRACTS FROM INTRODUCTORY TALK TO THE 1975 COMMUNITY SERVICE CONFERENCE, BY HELEN ZIPPERLIN

In her talk Helen Zipperlin surveyed the underlying social, human and spiritual dimension of economics, so neglected by theorists, reformers and radicals. Like John Ruskin in his Unto This Last, Helen broke free from conventional concepts of what economics is about and yet dealt with down-to-earth practical realities as she and others who are in community experience and cope with them.


"The picture we hold of ourselves and of our relationships to the world determines our social and economic systems. We have been brought up with the idea of self-sufficiency as ideal. In this light the handicapped people such as those at the Camphill villages have been regarded as failures to be humanely institutionalized out of use. Now we are beginning to see differently, that this segregation of people out of life and community is inhuman and wrong both for the handicapped and for the rest of us. The concept of the "fit-test" alone functioning and dominating has produced individual, family and national egotism and most of our economic and social lunacies."

"As alternative to this world view Rudolph Steiner asserted a "fundamental social law": In any economic community, the welfare of the community is the greater the less every person keeps to himself the product of his labor. This principle works; as evidenced at

Camphill villages, it works like magic. Where all serve, each in his own capacity, all are served. Along with this law is the necessity that each person shall see in the other persons the meaning and the need for this work. He must see the dimensions of the community for which one is working, which is a crucial part of the message of Community Service."

"What would make me see in you the meaning of my work? The fact that we have not only an economic bond together, but that we are one with the community because it has a spiritual aim to which both have subscribed. People will be attracted by what they share in whatever spiritual world conception the community holds. It is this conception which makes society work - or not work - as in the treatment of land and of people. Here comes the importance of reverence for all life, and of a different attitude toward the ownership of land, the basic substance of nature. We in intentional communities with our common land holdings have the possibility of administering parts of the earth with a responsible world conception. We care for each other, rather than compete with each other. We can live with reverence for life in far greater possibility than those who are not so fortunate as to be living in community".

Helen Zipperlen followed this central theme of her talk with a concluding emphasis on "the incredible power of a small number of people being committed together and staying on the task together, through thick and thin. "Our special hazard," she urged, "is loss of continuity, stability and commitment in joint endeavor."

bservation:

"Reason can test and examine, but only imagination creates ideas."

- Arthur E. Morgan, 1933



conomic FLOW

#### SPIRIT AND FLOW REQUIREMENTS FOR THE ORGANIC ECONOMY

At the beginning of her talk at the Community Service conference, Helen Zipperlen had picked up the thread of thought in the August Community Comments\*, which she urged all conference participants to study. She carried further the analogy drawn there between the circulation

\*The Small Community Population and the Economic Order.

Community Comments XXIII, Nos. 3 & 4, Aug. 1975, 30 pp. \$1.50. Community Service, Inc.



systems of one's body with the circulation of wealth in the economy. She referred to a recent study which demonstrated that the circulation of blood does not depend singly on the pumping action of the heart, but absolutely requires the life force, nervous coordination and pumping action of the blood vessels throughout the body. Analogously, much of economic life depends on the spirit and conduct of people in local community and region, for the essential condition of circulation and right use of wealth to take place.

So also by analogy it is important that a currency must not be imperishable. Helen pointed out that the red blood corpuscles whose role in carrying oxygen to the tissues is like that of money in the distribution of wealth, are continuously produced and then destroyed after a period of service. There too the analogy between the economy and the circulation of the blood is instructive. For where our money as the medium of exchange has no equivalent feature of perishability, but can be a store of value like the body adipose tissue, it accumulates out of circulation in the hands of the wealthy. This results in money scarcity and overproduction of money to compensate for that scarcity, which in turn leads to inflation of prices and interest rates, restriction of money supply to avoid runaway inflation, starving the working functions of the economy, causing unemployment of people and resources, and pyramiding of debt.

The way perishable money (analogous to the red blood corpuscles) works in practice is illustrated by the highly effective monetary systems of the fifteenth century Mayas and Aztecs, their markets being far more highly developed than those of Europe at that time. As the base for their currency (exchangable for hoardable gold and precious stones) they used the cacao bean, from which cocoa and chocolate are derived. Cortes described it that "This fruit is so valued that it is used instead of money all over the country, in the market place and elsewhere". Petrus Martyr wrote of the benefits of this monetary systems, "Oh blessed money, which not only gives to the human race a useful and delightful drink, but also prevents its possessors from yielding to infernal avarice, for it cannot be piled up, or hoarded for a long time". This monetary system at once gave a medium of exchange, a stable measure of value, a dependable means of producing currency to replace that used up, and freedom from progressive inflation. Thus Central America had its equivalent to the taxed currency that made the guild era of Europe so free from economic instability and unemployment.

Helen Zipperlen went on to show how the organic whole of the economy has other instructive parallels with that of the living body. Just as the body has separate but interdependent systems of circulation - circulation of air in breathing, circulation of blood, and the nervous system all coordinated



in one body and yet not be confused with each other - so in society there are distinct but interdependent systems with characteristics which must be respected and not be confused with each other! First, the material circulation of wealth; second the innate function in every culture of right and wrong - the right of each to the norms of human life, which is the one in which equality belongs; and third, where every person is different, has to do with uniqueness of our spiritual, cultural and individual gifts. Each system must have its own distinct character of function unscrambled with that of the other, yet integrated into one organism. Thus it is in the realm of spiritual and cultural gifts that legislation for uniformity or equality as in educational uniformity is so seriously misplaced.



## 2 LAND Tax

### THE LAND VALUE TAX AND SOCIAL FREEDOM

A central problem of our times is whether we can have a non-statist free market economy not exploitive and dominated by absentee landlords and capitalists. The assumptions of the past have too largely been a state bureaucracy is the necessary alternative to the pyramid

of power of wealthy landowners and monopoly capitalists. This assumption had become identified with the word "socialism" because those concerned with the total wellbeing of society had assumed that the state could do the job consistent with social and economic freedom. But even socialists have become increasingly disillusioned with this role of the state.

How in a free society can we avoid a privileged class possessing a large portion of land and capital, deriving therefrom a high proportion of the national income as unearned income? This problem must be solved if a non-state dominated bureaucratic economy is to survive. A tax on currency can largely eliminate unearned income on capital. The comparable tax on land value advocated by Henry George can do this to rent on land. A long time friend of Arthur Morgan and subscriber to Community Comments makes clear the potential role of the land value tax in the following letter.

The great social need, as I see it, is education about land tenure so I continue to work at it. The gist of it is that after I cite the financial woes of my own community of Middletown, and those well publicized ones about NYC and others, I aver that none touches its main resource, monopolized land returns.

The upper Broadway subway, tax-bought, created enough adjacent land values to buy seven subways or run several fare-free in perpetuity and the government tax free. The tax created land values should have been returned to the

taxpayers but went to idle land-owners.

Similarly the tax-bought superhighway near us made gas station site values increase 500 fold (50,000%) but the values went to private pockets.

In our town, so-called developers make \$200/acre advance to \$10,000/acre by running sewer and water lines at nominal cost and thin paving, after which they petition annexation and get free use of the sewage and water plants for which I have paid taxes for 30 years.

But so-called land taxes which I prefer to call land returns, do much more than pay bills. They are essentially different from all taxes.

Tax anything and the price of it goes up. Charge land returns and land prices come down. Drastic inflation as contrasted with strongly therapeutic deflation.

Substitute land value taxes for taxes on building and the cost of food, clothing and shelter is less, making production possible and profitable, and defeating socialism which ever increases and bankrupts our cities and brings ever closer federal insolvency, as per Simon warnings.

So what to do? Get a land return building boom as in several places. But land value taxes do many other things. They make impossible slum crowding and suburban sprawl with its horrible wastes.

In the two cities where higher land taxes were levied, Pittsburg and Southfield, Michigan, development was healthy and rapid.

If instead of fining the initiative of builders with building taxes, they got exemptions and zero land costs, slums would blossom into gardens overnight.

Best Wishes,  
Don Marcellas



## OBSERVATION:

"The pressure of life is universal, and will not be fully relieved by any social organization."

- Arthur E. Morgan, 1937

## Book Reviews:

### COMMUNES AND THE SOUND ORDER

Two current books on intentional communities stand out as mature, experienced examination of realities. David and Elena French, in their book, Working Communally, Patterns and Possibilities\*, have produced a useful study of American communes, based on experiences from the past and with strong criticism of much of the



current and recent communal movements. In their dealing with modern communes, the Frenches deal from personal experience as well as an extensive literature review. Their focus is on how communal living can be a part of and facilitate a basic revolution in our society, especially manifested in communal work and economics.

The other book, The Kibbutz Experience: Dialogue in Kfar Blum by Josef Criden and Saddia Gelb\*\* is drawn from tape recording of talks on phases of life in the kibbutz by experienced kibbutz leaders. This book is prefaced by a survey of the Israeli kibbutz history, organization and variety by Mordecai Chertoff; an appendix gives basic data on kibbutzim.

David and Elena French first came to public recognition through their 1971 New York Times Magazine article entitled: "Wanted: a Counter Culture Culture". During a stint of overseas service they had discovered how beautiful an intimate community could be in an African village. On their return to the United States they resolved to depart from the dominant order of western civilization by joining a commune. There and in visits to others they found that in revolting from the dominant social order many people had unknowingly carried with them much of what they were turning from, in underlying attitudes and ways of life. So the Frenches set about exploring sounder, maturer and more truly revolutionary approaches to the commune idea and communal work

potentials. While they express high hopes for communal enterprise in the future, they find relatively little to praise in current practice. They report on frequent low levels of realism and commitment, and upon partial or no planning, plus downright disorganization as all-too-common attributes of recent groups, particularly those that have gone out of business. It takes maturity, persistence, and much skill in human interactions to survive in an all-encompassing endeavor, which is what fully communal living involves. The Frenches then lead us, by example and proposal, through an encouraging array of resources, approaches and perspectives for the development of coherent, humane living. They hold up Tana community in Vermont as what they feel to be the way ahead, with technological and social competence, a good economic base and spirited people. It will be interesting to see how this commune fares.

Criden and Gelb give us a remarkably readable tour of a representative kibbutz - in which they have lived for decades. Their narrative approach keeps it fresh, and the hard facts of life as well as the minutia, the ideas and the process come thru clearly.

From both of these books we see the need for effective structures and for dealing realistically with what is at hand.



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#### TAPE RECORDINGS AVAILABLE

Cassette tapes were made of selected portions of our August conference. There are also an Introduction to Community Service and a discussion of communes, focusing around the summer Twin Oaks conference. Inquire about prices for copies of these tapes.

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## Contents

CSI CONFERENCE REPORT	1
CAMP HILL VILLAGES	3
COMMUNITY ECONOMICS	4
ECONOMIC FLOW	5
LAND TAX	7
BOOK REVIEWS	8
OBSERVATIONS	5 & 8

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